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The twenty five Articles, called Blasphemy, brought against Richard Coppin by the Ministers of Kent, and for which he was sent to Prison, with his Answers to them.

Coppin. First, I denie all their Articles to be spoken by me, Cas they are here laid down by them, they having much abused my words, and also my sense, by their adding and diminishing; yet for satisfaction to many people of the truth of that which may be in them, I shall give a brief answer to them, according to the plain sense of Scripture, and the manifestations of God to men here on earth, which so far as I ever knew in my self I alwaies declared, and hid nothing of the counsel of God made known to men; but for what God will do by man at the end of this life beyond what is revealed, I leave also with him, till he shall more reveal it.

Article 1. *That all the Scriptures is but an Allegory, that is all, said he, both Law and Gospel; and that it is but an Allegory, said he, it is clear from Gal.4.24.*

Answer. The whole Scripture of Law and Gospel, the son of the Bond-woman, and the Son of the Free-woman, are the two Covenants in an Allegorie; so saith *Paul, Gal 4. 24.* which things, saith he, are an Allegory, for those are the two Covenants.

The Allegorie is in this, *Abraham* had two sons, the one by a Bond-maid, the other by a Free-woman, the Bond-maid is the Law, or first Covenant, the Free-woman is the Gospel, or second Covenant in a mysterie; and these also are the two *Jerusalems, Sina and Sion;* the one which is below, as in bondage, Gall.4. 21. and the other which is above, as in freedome, which are also the two mothers, of the children after the flesh, and the children after the spirit, they who live by the works of the Law under

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the conditions of the first Covenant, and so not all their sins to be forgiven them, are the sons of the Bond-woman after the flesh, and are in bondage with their mother to this day, persecuting the sons of the Free-woman born after the spirit, that lives by free grace, and sees their sins pardoned.

Rom. 4. 5. 6. Secondly, the carnal mind of man is the son of the Bond-woman after the flesh, minding the things of the flesh, which is death; the spiritual mind is the son of the Free-woman after the spirit, minding the things of the spirit, which is life, for so it is written, *To be carnally minded is death, but to be spiritually minded is life and peace;* and this son of the Bond-woman is to be cast out, as no more to be remembred, for he shall not be heir with the son of the free-woman, for he understands not the things of the spirit of God, but they are foolishnesse unto him, neither can he know them, because they are spiritually discerned; but the spiritual man knoweth all things, yea, the deep things of God, and therefore lives in God as in peace and freedome, and is no longer in bondage.

1 Cor. 10: 14: 15: Thus is the Scripture an Allegorie, and a great Mysterie, *1 Tim. 3: 3. 16 for great is the mysterie of godliness; and saith Christ, you erre, Mat: 22. 29: not knowing the Scriptures, nor the power of God.*

Article 2. That our Jesus took our defiled nature with sin, and was a sinner in that nature.

H. ch. 2: 14: 2 Cor: 5: 21: 1 Pet. 2: 24: Isa: 53: 6: *Answer.* That Jesus Christ took on him our sinful nature, and in it destroyed the sinfulness of it, is a truth, according to these Scriptures, *Forasmuch as the children are partakers of flesh and blood, Jesus Christ himself likewise took part of the same, that through death he might also destroy him that had the power of death, which is the Devil, &c. and God made Christ to be sin for us, laid upon him the iniquities of us all, and he did bear them in his own bodie on the Tree, which is no blasphemie to say, but that he should be a sinner in that nature, I never said it, neither do affirm as you would have it.*

Article 3. That he was a cursed Goat for the Goats on the left hand, Mat. 25. 35. That by the left hand we are to understand nothing but the Law; as by the right hand nothing but the Gospel.

Answer. First, they under the Law not believing the pardon of their sins, are at the left hand of God, as Goats cursed, for cursed

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cursed is everie one that is under the law. Secondly, they under Gall:3:10:13: the Gospel, believing that their sins are pardoned, are at the right hand of God, as sheep blessed, *For blessed is the man* Rom:4:7: *whose iniquities are forgiven, and whose sin is covered;* and Psa:89:13:14: blessed are they that know the joyful sound of the Gospel, for 15: Psa:16:11: they are at the right hand of God, in the way of life, where they hear his voice, and behold his face, and have pleasures for evermore; and Christ to redeem man to this state of blessednesse, from that curse, and Goatish nature, which man by reason of sin lay under at the left hand of God, did himselfe bear our sins in our steeds, at the left hand, and was cursed for us, signified by the Scape Goat on whom *Aaron* laid the sins of all the people, sending him away with them, to lose them; so did God on Christ lay the sins of all people, and as the Goat in the tipe did, so did Christ carrie them away from us, no more to be remembered to us, which is ¹²blasphemie to say. Levit:16: 21:

Article 4. *That the Lord Christ was the High-Priest spoken of in Heb. 5.3. and that he offered for his own sins.*

Answer. As concerning this, I only asked the question what High-Priest was there meant, and the answer was given by one of the Ministers that it was Jesus Christ, but read and consider the Scripture, and you may be better satisfied, for he was one that could have compassion on the ignorant, and on them that are out of the way, and who this is, I will leave for the Reader to judge, compared with Chap. 7. 27. Christ is there said to do that by one offering, which the Priests under the Law did at twice, that is, they offered first for their own sins, and then for the sins of the people, but this did Christ once, when he offered up himself, not that Christ could offer for his own sins, as known to him, but for our sins, as reckoned to him in our nature, and so all our sins became his, till he by death discharged both himself and us of them together.

Article 5. *That the Humane Nature of Christ is not ascended to heaven, and brought this Scripture to prove it, that flesh and blood shall not inherit the Kingdom of God, 1 Cor. 13. 50.*

Answer. The Humane Nature of Christ was of the same nature of man, which was of the earth earthie, and Christ by living in it did sanctifie and cleanse it, and so made it heaven-

Eph: 5:26:27. lie, which may be said to be its Ascention into heaven, but that a humane bodie of flesh, blood and bones should be in a local place above the Stars, as M. French and others would have it, I find not any where proved from Scripture, for then it would be also out of its element, and then heaven were to be understood as the earth, and not as heaven, and so one contrarietie would be in another; but John saith, *That which is of the earth is earthly, and that which from heaven is heavenly*, and flesh and blood never came from heaven, therefore shall not enter into heaven; but the Holy Spirit and Power was said to descend down upon the Mother of Christ, and not a humane bodie; and Paul saith, *He that ascended up to heaven is the same, he that first descended from heaven, and not another.*

John 3:31.

1 Cor. 15:50.

Luke 1:35.

Ephes. 4:10.

Article 6. *That he that looks for the humane nature of Christ to come from heaven, may look long enough.*

Answer. He that looks for such a coming of Christ in his second coming, as is contrarie to the Scripture, and not as God himself, which is the Lord from heaven, may look long enough before he see him, but the Scripture saith, *That though we have known Christ after the flesh, yet henceforth know we him so no more, but in spirit, and in glorie to be revealed in our flesh*: And this coming of Christ, is the coming of God, to take a Kingdom to himself in man of that which is himself, which coming must be as God to man, and not as man to man, for he shall come in the glorie of his Father, and this coming I know, and therefore speak, not denying any other.

Article 7. *That there shall be no Resurrection of any body that dies; and when that of Job, the 19. 23. to 28. was urged, he returned, that Job said he knew not what, and proceeded most abominably to Allegorie the Scriptures.*

1 Cor. 15:36. Answer. First, I deny not what may be proved by another, but the Apostle saith, *That the same bodie buried, is not the same bodie raised, but God giveth it a bodie as pleaseth him, that is, to be like himself, for so it's written, He will change our vile bodies, and fashion them like unto his glorious bodie, whose body is not as mans is, and David saith, When I awake, I shall be satisfied with thy likenesse, which is, for all things in man to be subdued unto the Lord, that God may be all in all, who is not the God of the*

Phil. 3:21.

Isaiah 40:18.

Psa. 17:15.

1 Cor. 15:28.

Mat: 22:31 32

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the dead, but of the living ; and when Job said, *His Redeemer lived, and that he should see him stand upon the earth at the last day*, was a mysterie, which Job did not then know, until he saw it fulfilled in himself, which afterwards he did, and then saw his last day, and confess that he had before uttered words without knowledge, things too wonderfull for him, which he understood not ; *But now (saith he) hear I beseech thee, and I will declare unto thee, for I have often heard of thee by the hearing of the ear, but now do mine eyes see thee*, and then was Jobs Resurrection come, when he saw God to be risen within him, and we rise not, but as God rises with us, *For, saith he, the dead men shall live together, with my dead b-*
die shall they arise : Awake and sing ye that dwell in the dust, for thy dew is as the dew of herbs, and the earth shall cast out the dead, and blessed are they that hath part in this Resurrec-
tion.

Article 8. That there shall be no day of Judgment, and that the Scriptures warrant it.

Answer. This I never said, but that a day of Judgment, according to the Scripture, there is, which had its beginning with Christ manifest in flesh, after the fall of man, to destroy sin, which Day of Judgement was then, is now, and ever will be to man, so long as sin remains in man unjudged and uncondemned by Christ ; and so saith Christ, *For judgement am I come, John 9.39.*
and now is the judgement of this world, now shall the Prince of John 12.30.
this world be cast out, and now will I convince the world of sin, of John 16.7.8.
righteousnesse, and of judgement, which day of Judgment was, is, and is to come spiritually ; but whether there be such a manner of Day of Judgement as some men would have, is not by me denied, nor yet by others proved.

Article 9. That there is no local hell nor heaven, all the heaven or hell that he will acknowledge, is within man.

Answer. That there is hell and heaven in man the Scripture declares it, and I know it, but this denies not any other which may be proved by another ; as for hell, it is for man to be out of the presence of the enjoyment of Gods love, under wrath, and terror of conscience for sin and wickedness, which Cain was in, when he said to God, *my punishment is greater then I*

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Gen.4:13.14: can bear; and now shall I go out from thy presence, and from thy face, shall I be hid: And David saith, *Thou O God hast laid me in the lowest pit, in darknesse, in the deep, where I am shut up, and cannot come forth, thy wrath lieth so hard upon me;* and this is hell and great terror to those that are in it, and for any other I know it not, but leave it to God.

Rom.14:17: Secondlie, Heaven is a souls rest, peace, joy, and content in God, it is a continual enjoyment of Gods presence with a soul in mercie, love, and favour, through Christ, free from sorrow and shame, which is righteousness, peace, and joy in the Holy Ghost, and where are pleasures for evermore, and which Christ saith is within us, *For behold, saith he, the Kingdome of God is within you;* and then needs must we be in that, so far as that is in us known to us, and enjoyed by us, which Kingdome is the Lord himself given to us, to be a Kingdome for us, into which Kingdome we arise with him, to sit in heavenly places in him: And this is our Kingdome, heaven, and happiness, which none can know, but he that bath it.

Eph.2:6.

Article 10. *That God will never destroy any creature that he hath made.*

Gen.1:31. Coll.1:16.17: Ephes.1:10:

Answer. That none of the works of God can perish eternallie, being all verie good, but the works of the Devil, for all things that God made, was made by Christ, and for Christ, and still to remain in Christ, as everlasting as Christ, for that which hath been is, that which shall be, and there is no new thing under the Sun as to God, but whatsoever was once of God, is still of God, and shall stand for ever, but whatsoever is of man, shall come to nought; and therefore, though man by sinning hath destroyed himself for a time, as to himself, yet in the Lord is his help, and let God alone with his own works.

Article 11. *That he will destroy sin in all, but not any sinner that shall ever be destroyed.*

1 John 3:8:

Answer. Sin is the work of the Devil, which in due time shall be destroyed in all men, as Christ shall all be manifested in them, *For this purpose was the Son of God manifest, that he might destroy the works of the Devil;* and therefore that no sinner shall never be destroyed, I never said, for there is the great Sinner and Lyar the Devil, that sins and lies in all men, seeking to destroy the works

works of God in them, but is not able, and he shall be destroyed, and all men sinning in him are so long destroyed by him, till Christ be manifest to destroy the Devil in them.

Article 12. *That there is not a Jew that ever died in his unbelief, and renounced Christ, but is saved.*

Answer. This I never said, however take this answer, that the Jewes as well as others are all the people of God, and all men, without respect of persons, have sinned and renounced Christ, and yet he never accused them to the Father, but died for all, to pardon the sin of all, yea them that denie him, that so he might save them, by living in them, and damning that which made them denie him, though till then they believe it not, and so enjoye it not; but whether any man die in this unbelief I dare not say, neither may any other, for Christ to give faith, comes in the twinkling of an eye, to some at the last gasp, for ought any know; however that of God, returnes to God, and that of the earth to the earth in all men, and being once in God, it is safe, *Who will have all men to be saved, and come to the knowledge of the truth, even of that Jesus that died for them, and lives in them; rest then on God, whose word and will shall stand, and he will doe all his pleasure.*

Article 13. *That all mankind, Jew or Gentile, and what ever they are, how ever they live, or dye, shall be saved, for the Jewes he brought the Text, all Israell shall be saved, Rom. 11. 26. for the salvation of all heathen whatsoever, he brought Psa. 28.*

Answer. The word how ever they live, or die, I never said, but take this answer also, That all men by the law are sinners, a like, for he that breaks one, is guilty of all, and as in all men, is the seed of the serpent, so in all men is the seed of God, though for a time it may be hid, and there is nothing can be too hard for Christ when he rises in Power, in any soule, to hinder the salvation of that soule, but he will overcome it, and however they lived before they are now made new creatures, and God having loved them so as to send his Son, to die for them, cannot but love them still, to cause his Son to rise in them, from which love nothing is able to separate, or pull them out of his hands, though it may darken the manifestation of it for a time, as to them, so that all the Jewes shall be brought in, and God will be

John 5:40 45:

2 Cor. 5: 15:

2 Peter 2: 1:

Leb 34: 14: 15:

Genet. 12: 7:

1 Timothy 2: 4

Isaiah 6: 13:

1 Cor. 6: 11:

Rom. 8: 38: 39

Rom:11:25: be mercifull to their unrighteousness, though for a time blindnesse and hardnesse of heart is happened unto them , but it is that the fulnes of the Gentiles might come in with them, and then all Jewes shall be saved, as well as all Gentiles, and likewise the heathen hath God given to Christ for his inheritance, and the uttermost parts of the earth for his Possession, that he should breake, briuse, and consume all selfe in them , and therein save them, but great is this mystery, and so good is this work, that none should be offended, and yet saith Christ, many shall be offended, because of me.

Article 14. That no soule can believe, with an assurance that he himselfe shall be saved, until he believe that all men whatsoever shall be saved.

Answer. 1. He that saves one, saves all, and there is no one man, till he see that one *Jesus* , who is the Saviour of all men, that doth see his own Saviour , and then hath not a full assurance of his own salvation ; and he that doth see Christ, and believe in him, as the Saviour of all men, his salvation is more especially confirmed to him, then the others is that doth not so believe, and such a one enjoyes it as possessingly, and the other doth not, and that makes it more especially unto him , and so he have a greater assurance then the other hath , because he trusteth in the living God, who is the Saviour of all men , of which all he knows himself one , and so believes it upon a sure ground, till which time I could not assure my self.

1 Tim:4:9:10,
11.

Article 15. That if there be but one man of all that ever were or shall be in the world damned; no man can assuredly know that his soule shall be saved.

Answer. And if Christ were not the Saviour of all men, and I hear but of one man that shall be damned to all eternity, and this man not yet pointed out, as knowne from all the rest, to be the man, and Christ come to save the worst of sinners; what full assurance then can I have of my salvation, more then another of his salvation, but some doubts, and some feares will arise within me , who shall be that man that is to be damned, till I see a pardon come forth for all men to be saved, and then I knowing my selfe to be one of that all, cannot but have a good assurance of my owne salvation, this axperince in me doth

doth witness, as also saith the Scripture, that I can no more judge any man, to eternall damnation, but that which is not of God in man.

Therefore who art thou O man, that judgest another, and dost the same things thy selfe, for wherein thou judgest another, thou condemnest thy selfe, for thou that judgest, dost the same things; and who hath made thee to differ from another, that thou shouldest be saved, and not another? wherefore think not better of thy selfe then of another, for there is no respect of Persons with God, that is more accepted with him, but only Christ in all, and all in Christ, for he hath concluded all men, (as men) under sin and unbelife, that he might have mercy upon all, and then O the depth of the riches, both of the wisdom, and knowledge of God, how unsearchable are his judgment and his wayes, past finding out, for who hath knowne the mind of God, or who hath bin his councellor? for of him, and to him, and through him are all things, to whom be glory for ever.

Article 16. *That the unpardonable sin of the Holy Ghost, is nothing but flesh opposing and quenching the spirit, till Christ come into the soule, and destroy the flesh.*

Answer. To explaine this, the Holy Ghost is the spirit; the sin against the Holy Ghost, is the opposition and war that is made against the Spirit, by the fleshly carnall mind, for the flesh was against the Spirit, and the Spirit against the flesh, and these are contrary one to another in man; and so saith Paul, I find, saith Gall. 5:17: he, a warring within me, that when I would do good, evill is present with me, & 'tis no more I that do it, but sin that dwelleth in me, for with my mind I serve the Law of God; though with my flesh the Law of sin, and this flesh opposing the Spirit, is for a time in every man, (as a man of sin ruling in them) till Christ come into the soule and destroy it, which shall never be forgiven in this world, nor in the world to come; but is the only enemy that God will destroy in man.

Article 17. *That when a soule is once regenerated, then he is free from all sin, that the flesh is quite destroyed.*

Answer. Regeneration is a new birth, and the new birth is to be in Christ a new creature, free from all sin, without which, man, nor his prayers, nor any thing is accepted of God, for he heareth not sinners, and without holines no man shall see God,

John 9:31

John 8:36

2 Cor. 5:17

Titus 3:5

Gal 2:16

Ephes. 2:8 9:

Acts 4:12:

1 Cor:1. 29:

30,31:

but if the Son shall make you free, then are you free indeed, and him that is in Christ, is a new creature, old things are past away, and all things are become new, by the washing of Regeneration, and renewing of the Holy Ghost.

Article 18. That no man shall receive any good, by any good that he doth; that it shall no way further his salvation.

Answer. If man by his good works could merit heaven, then salvation by Christ were made void, or if any thing of man, which is imperfect, were to joyn with Christ in the work of salvation, then mans salvation were not all by Christ, but by man, and would so far be imperfect; and then man might boast and say, he was able to help Christ to save his soul; and so robbing Christ of his work, would rob him of his honor also, but not of works, saith Paul, lest any man should boast, neither by any other name under heaven, but by Jesus Christ is any man saved, that no flesh might glory in his presence, but he that glories, let him glory in the Lord, that his soul was saved by the Lord.

Article 19. That no man shall receive any hinderance by any sin he committeth, that shall do him no hurt.

Answer. If any sin of man should hinder mans salvation by Christ, then that sin would appear to be too strong for Christ to conquer, and then no man could be saved, for there is no sin but every man is guiltie of, for all have sinned, and all are guiltie, but

Iob 35:6.7,8: this I say with the Prophet Elihu, that his bad works may hurt a man as he is, and his good works may profit men, but shall no way profit the salvation of his soul: But because good works are good to men, therefore would I have all men observe and do them, Rom. 13:9.10 doing unto others, as they would others should do to them, which is the sum of the whole Law, for he that loveth God, will also love his Brother.

Article 20. That our Lord Jesus Christ is the three persons in the Trinity, God blessed, Father, Son, and Holy Spirit, and that the blessed Trinity is but three manifestations of God.

Answer. The blessed Trinity, Father, Son, and Spirit I acknowledge, the Father as begetting, the Son as begotten, and the Holy Ghost uniting, as being the compleat union of all three together in one spirit, where they all meet as copartners together in one work, that what the one is, the other is the same, and what the one doth, the other doth the same, as all but one God, manifesting

feeling himself under various appearances, of Father, Son, and Spirit, to the creatures apprehension.

Article 21. *That our Lord Jesus Christ himself was the Leper that was cleansed, and returned to give thanks, Luke 17.15.*

Answer. I say not that Christ was a Leper, but there were ten Lepers that were cleansed, and one of them when he saw himself cleansed, turned back, and glorified God, and Christ saith, *Where are the other nine? There are not found that returned to give glory to God, save this stranger;* and who was this stranger, but Christ in that man, that gave glory to God for the work done (as Christ saith) *Father, I have glorified thee on earth, I have finished the work which thou gavest me to do, for I have raised the dead, and cleansed the Lepers,* and now, *O Father, glorifie thou me;* and to whom was Christ a stranger, ^{Luke 11.5: Iohn 17.5:} but to the other nine? for though he had healed them, yet he was not manifested in them, as an eye to enlighten them, whereby to see themselves healed, so that there was but one to give thanks for the cleansing of ten, and this one was Christ giving thanks to the Father for accepting of him for their cleansing, who as yet was a stranger unto them, the manifestation of the spirit not yet being given them, for which all men come unto him, as 'tis written, *Ten men shall take hold (out of all languages of the Nations) of one man, even of the skirt of him that is a few, saying, We will go with you, for we have heard that God is with you; and look to me all ye to the ends of the earth, and be ye saved,* saith Christ. ^{Zechar: 8.23:}

Article 22. *That Baptism is of no necessity, nor use.*

Answer. That that Baptism which is necessary to salvation is of necessity to be used, but Water-Baptism was but the Baptism ^{John 3.11.133} of John, and was to end with John, being as it was fulfilled by ^{Gall: 3:27} Christ, that so Christ's own Baptism might take place, which was ^{1 Cor: 12.13:} by Fire and the Holy Ghost, and of this Baptism there is great necessity, because without it no man can be saved. ^{Mark 11.16:}

Article 23. *That there is no place in the whole Word of God, that saith, there is no Redemption from hell.*

Answer. That from that hell which the Scripture speaketh of, ^{Psa. 16.10:} there is Redemption; so saith David, *Thou wilt not leave my soul in hell;* and David while he lived, was for sometime in it shut up, & could not come forth, the wrath of God lay so hard upon him, in his not seeing the pardon of his sins, which is hell to all made ^{Psa. 89.6.7:} sensible

Coll. 1:14 sensible of it, and from which hell there is redemption, else what
Hosea 13: 14 is man redeemed from, if not from death and hell, which the
Revel: 20: 14: Scripture faith shall be destroyed, and a man must first be in it,
before he can be redeemed from it; but if there be any Scripture
in the whole Bible, that faith, out of hell there is no redemp-
tion, let it be but by any produced, and I shall believe it, till
then give me leave to believe what I know.

Article 24. *That hell torments are not for ever, and the Scrip-
ture warrant it.*

Ps. 16:10, 11. *Answer.* That if hell shall have an end (as the Scripture faith)
Gen: 4 13:14. then needs must hell torments and hell (according to Scripture
Zechar: 14:12: and mens experience) is the not injoyment of Gods love and
Isaiah 35: 10: favour, and the torments, is ignorance of God, terror of con-
Rev: 21: 3:14 science, sorrow of heart, trouble of mind, being discontented
and unsatisfied in his condition, all which are hell torments, ta-
king place in man for a time, until Christ hath overcome them,
and chased them away, by placing in their rooms the joyes of
heaven, as 'tis written, *Sorrow, sighing and mourning may continue
for a night, but joy comes in the morning, and then sorrow and sighing
shall all fly away, and be no more seen.*

Article 25. *That Jesus Christ is not in heaven above.*

Coll 2:9: *Answer.* That Jesus Christ is the fulness of God, and this ful-
ness cannot be subscribed, limited, or confined to any one place
1 Kings 8: 27: or person (locally) for it fills heaven and earth, and all things
Ephes: 4:10: therein, of its fulness, that the heaven of heavens cannot con-
tain him, but he is ascended far above all heavens into God
himselfe, that he might fill all things with himselfe, and therein
Coll: 1: 18, 19: containe all things in himselfe, of high and low, of things in
20: heaven, and of things on earth, even in him, that in all things he
Ephes. 1. 10. might have the preheminence as one God over all, through all,
Ephes: 4:6. and in all, therefore to honour Christ with a heaven, this is the
highest heaven, and the greatest honour that can be given to
him, all which I know him both to be, and to have, by the wit-
ness of the Spirit, with the Scripture, and my own experience,
and he that honours not Christ with this heaven, he honours
him with none at all, but dethrones him of his Throne, and de-
tains from his glory, and such a one as this denies Christ to be
in heaven.